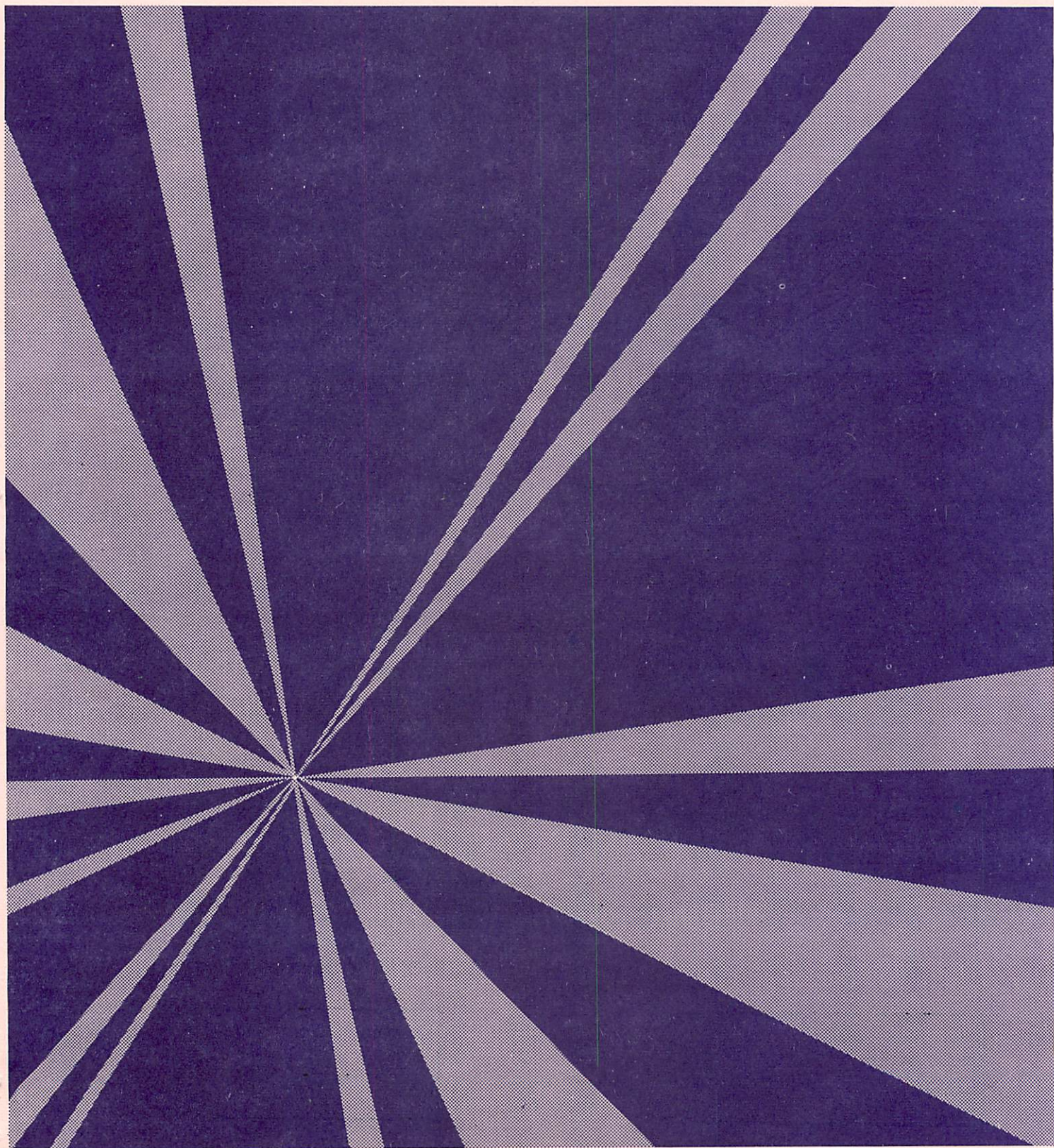


# FOUNTAIN

WINNIPEG CHINESE CHRISTIAN FELLOWSHIP





THE FOUNTAIN is published once every six weeks. It is supported by free-will offering from Christian friends who have the burden to see the Word of God reach as many as possible. We depend on the all sufficient grace and providence of the Lord to meet our every need. The magazine is free of charge and is sent upon request.

OUR AIM is to unite all Christian brothers and sisters who have the same burden to preach the Gospel unto all nations. We preach none other than Jesus Christ and Him crucified.

WHAT WE BELIEVE The Bible is the basis of our faith. We believe that the whole Bible, every chapter, every verse as originally given is inspired by God.

"You (Jesus) are the Christ, the Son of the living God." (Matthew 16:16)

"Christ Jesus came into the world to save sinners." (I Timothy 1:15)

"And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." (Acts 4:12)

"For by grace you have been saved through faith; and this is not your own doing, it is the gift of God -- not because of works, lest any man should boast." (Ephesians 2:8,9)

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"Not by might, nor by power, but by my Spirit, says the Lord of hosts."  
(Zechariah 4:6)

"When He saw the crowds, He had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then He said to His disciples, 'The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into His harvest.'" (Matthew 9:36-38)

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But to all who received  
him, who believed in his name,  
he gave power to become child-  
ren of God.

- John 1:12 -

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AUGUST 25, 1974

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CIRCULATION: 6,500 COPIES

We welcome written contributions both expository and evangelistic in nature. Articles may include testimonies, short reflective prose, stories, biographies, book reviews, Bible studies, topical discussions, poems, translated works and news of Christian groups. Please avoid adopting a didactic approach. The name and address of the author must accompany all contributions. Pseudonyms may be used, but anonymous articles will not be published.

## EDITORIAL

# WISDOM AND FOLLY

To be intellectual is to be sophisticated. To be sophisticated is not to believe in Jesus.

The twentieth century is characterised by scholastic glamour.

Vigorous scientific research has had its reward. Man has put his flag on the moon. On earth, the theory of evolution continues to have its day.

The box of B.F. Skinner, with its little rat and pellets, has swept the realm of psychology. Conditioning is the word for human behaviour.

Keynes' theory initiated a revolution in economics. Full employment and a stable economy are achievable.

Man is a social being. The scientific approach of sociology has made possible a structural and analytical study of society in its entirety.

Achievement in various disciplines is the basis for human optimism. Knowledge expands by leaps and bounds. Man is heading towards a full understanding of himself and the world. In this regard, intellectual pursuit is an obvious virtue. Ignorance and naivete are to be despised. Sophistication is supreme.

Believing in Jesus is an expression of ignorance and naivete.

It is simple-minded to believe that God is there, that He loves mankind, that man is helpless and needs God, and that Jesus came to bring salvation.

Some intellectuals may consent to probe into the question of God. Soon they will reach the deistic conclusion that God does exist and created the world, but He does not intervene in human affairs. Man is by himself. Other intellectuals may deny God totally and adopt the naturalistic view. The universe is a closed system. It is void of any supernatural element.

To the brilliant and sophisticated mind, the cross of Jesus is a mediocre, unspectacular, and irrelevant message.

Two thousand years ago the message of the cross was already looked upon as folly. To the Jews, a suffering and crucified Messiah was unimaginable. Jesus was not at all their expectation. They rejected him.

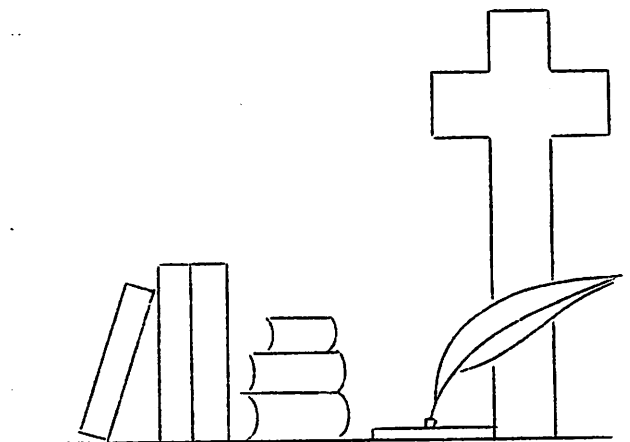
Then there was also the glorious Greek philosophy in the Gentile world. There were the inherited sayings of great names like Plato, Aristotle, Parmenides, and Democritus. The message that God became man and died to free man from condemnation was utterly alien and unacceptable. It looked ridiculous.

Yet today Christians still preach nothing other than Jesus Christ and Him crucified. They still preach that the Son of God did walk into human history and died for man's sin, that He actually rose from death to be man's living Saviour. They still proclaim that the good news found in Jesus is the power of God for salvation to everyone who believes by faith.

Christians preach new life in Christ. New life does not only mean eternal life in the future, it also manifests itself here and now. It encompasses a capacity to fellowship with God and to have genuine love towards fellow men. It gives the motivating power to transform society and change the world.

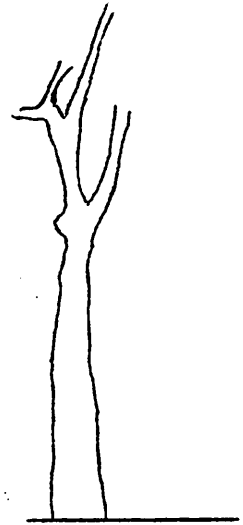
The "folly" of God is there. And the historical basis of that "folly" is open to any test of scholarship.

The foolishness of God is wiser than men. ☐



# HE HAS COME

- Lawrence -



Note: Samuel Beckett was winner of the Nobel Prize for Literature in 1969. His plays have had profound impact on twentieth-century European drama. The following article is a personal appreciation of one of Beckett's most acclaimed plays, Waiting For Godot.

## I

It was evening.

There were a countryroad and a tree. Estragon was trying to pull off his boot with both hands but failed. He felt exhausted. At last with a supreme effort he succeeded. Then nothing else was to be done. Soon Vladimir initiated some conversation to pass the time. Then Estragon suggested that they should leave. Vladimir replied they could not, for they were waiting for Godot. Estragon doubted whether they had come to the right place. They were not sure whether they had been on the same spot the day before. Estragon asked if Vladimir was sure they were going to wait for Godot that evening.

They stayed.

Some time passed. Estragon proposed that to have something to do while waiting, they tried to hang themselves. But soon they agreed to wait

and see what Godot would say. They were curious to hear what Godot had to offer.

They did not know what exactly they had asked Godot for. There was nothing definite. It was just like a kind of prayer or vague supplication. And Godot had replied that he would see, that he could not promise anything, and that he would have to think it over. He had to consult his family, friends, agents, correspondents, books and bank account before taking a decision. Vladimir and Estragon thought it was quite reasonable.

So they were still waiting. Silence prevailed for a moment. Estragon began to shout violently that he was hungry. Vladimir gave him a carrot.

Two passers-by appeared on the countryroad. It must be Godot. They came near. It was a man named Pozzo and his slave Lucky. Pozzo drove Lucky by means of a rope passed round his neck. Lucky carried a heavy bag, a



folding stool, a picnic basket and a greatcoat, Pozzo a whip. Lucky was tottering, and looked so weak as if he was ever ready to collapse. Vladimir and Estragon were appalled by Pozzo's cruelty towards Lucky. Yet what Pozzo told them was unbelievable. It was indeed a novel experience to them, for until then they had never heard of a master wanting to get rid of his slave, while the slave was afraid that the master would not keep him, and therefore desperately did every subservient thing to impress the master even though the latter treated him with extreme bestiality.

Vladimir and Estragon further gathered from the talkative Pozzo that Lucky used to think prettily in a philosophical way, and had virtually been Pozzo's tutor. Then Pozzo asked Lucky to dance. Lucky started but stopped immediately. Pozzo reflected sadly that Lucky used to be a brilliant dancer. Then Pozzo commanded Lucky to "think". Surprisingly Lucky started to deliver a quasi-theological monologue. The unfortunate thing was that his utterances were inconceivably disconnected. Some of them were like baby prattles, others just like stutters. And they became increasingly unintelligible as the discourse went on. All that could be grasped was scattered statements concerning a personal God who had a white beard, who loved man dearly with some exceptions for unknown reasons, but time would tell.

Soon Pozzo and Lucky departed. Estragon and Vladimir were pleased some time had passed because of the encounter. Then they remembered they were there to wait for Godot.

While Vladimir was pondering whether they had not met the master and the slave before, a messenger boy approached. Vladimir recognized the boy. He was the same boy who had come the day before. But the boy said he did not know them. He told them Mr. Godot would not come that evening but surely the next day.

Night came. Vladimir and Estragon decided to go.

They did not move.

It was the next evening.

There were still the countryroad and the tree. Vladimir was singing. He told Estragon to be happy, or rather, to say he was happy. So they both said they were happy. Estragon asked what they would do now that they were happy. Vladimir replied to wait for Godot. Vladimir talked about Pozzo and Lucky. Estragon returned that he had forgotten who they were. A long silence followed. Vladimir requested Estragon to say something. Estragon answered he was trying. They looked at the tree. The day before it was all black and bare. But after a single night it was covered with leaves. Estragon suggested that they might not have been there the evening before. Vladimir urged him to put on his boots again. Anyway, they always had to find something to give them the impression that they existed. Estragon proposed that they should go. But Vladimir said they could not. They were waiting for Godot.

Just then it seemed some people were coming. Vladimir shouted ecstatically and triumphantly. It must be Godot. They were saved. Nobody came. They resumed their silence.

At last two figures came. It must be Godot. All struggles were over. They were no longer alone, waiting for the night. Godot had come.

It was Pozzo and Lucky.

Pozzo was blind, Lucky dumb. Lucky was burdened as before, but the rope was much shorter so that Pozzo might follow more easily. It was incredible. Only one day had elapsed. Pozzo did not even remember having met anyone the day before.

The master and the slave left again.

Estragon asked whether Pozzo was really Godot. Vladimir answered "not at all".

A little boy approached. He said he did not recognize Vladimir. It was his first time there. He had not come the day before. He told them Mr. Godot would not come that evening but surely the next day. Vladimir asked the boy if Mr. Godot had a beard. The

little boy said Mr. Godot had a white beard.

Night came. Estragon wanted to drop Godot. Vladimir said Godot would punish them. Estragon suggested that they hanged themselves. But they had no rope. They tried the cord of Estragon's trousers. It broke. They settled that they would bring a good rope with them the next day and hang themselves, unless Godot came.

They decided to go.

They did not move.

## II

In Waiting For Godot Beckett depicts the state of human existence with its paradoxes and perplexities. Waiting is the main theme of the play.

Not much is known about Godot. He has a white beard. But his character remains obscure. He represents authority or power of some kind. He is the one who is able to save Estragon and Vladimir. He is their hope. Yet he also procrastinates answering the request of the poor couple. Meanwhile, he would also punish Vladimir and Estragon if they drop him and go away. Godot seems to possess no definite character traits. It is not clear whether he is good or bad.

Estragon once remarks that personally he would not even know Godot if he saw him, and Vladimir says to Pozzo that Godot is just "a kind of acquaintance". Both Vladimir and Estragon do not know exactly what they have petitioned Godot for. Their attitude towards Godot is ambiguous. It is one of mingled hope and fear. If Godot comes, they will be saved; but if they depart, Godot will punish them.

After all, will Godot come? The doubtful tone of the boy's messages seems not to furnish a positive suggestion. Estragon and Vladimir cannot recall how long they have been waiting. Sometimes they feel hopeless too. Estragon repeatedly wants to go away. They have also tried hanging themselves. However, for Vladimir he also has a more positive conviction that they should wait. All struggles will cease

and they will be saved if Godot comes.

Ever waiting is a stifling thing. Yet the still more cruel reality is that the two friends are not waiting in a definite time perspective. They are not sure whether they are waiting in the right place and at the right time. It is puzzling why Pozzo has become blind, why Lucky has become dumb, and why the tree has suddenly become green, all in one day. Estragon forgets he has met Pozzo and Lucky. Pozzo forgets he has met Vladimir and Estragon. The little boy always says it is the first time that he comes. The concept of time is meaningless. There is even the possibility that Godot has come already. They may have missed him. Pozzo may be Godot. Uncertainty always prevails. Ever waiting, even on the proper time scale, is unbearable. But waiting without any notion of time is actually hopeless and meaningless. It is deadening inertia.

The theme of hopeless waiting in the play is further accentuated by Beckett's stylistic and structural treatment. Pertaining to style, throughout the play there is only a skeleton of language and wit. There are only echoing patterns of repeated questions and answers. Structurally, the play embodies no conventional plot. There is no real climax, no metaphysical pathos. The landscape too is monotonous and barren. The basic happenings of the second day repeat those of the first day. But the second day also shows an accelerated state of age and death. Lucky formerly could dance and talk beautifully. But his abilities degenerated. He can only "think" when he and his master first meet Vladimir and Estragon. Then the next day he becomes dumb. And Pozzo has become blind. As a matter of fact, the overall picture of human existence as intimated by the play is one of single boredom, monotony, absurdity, and meaninglessness. And the central idea is the hopeless waiting for Godot.

Beckett is posing a theological issue in Waiting For Godot. Godot has a white beard. The personal God men-



tioned in Lucky's speech also has a white beard. Connotatively speaking, Godot represents God. It is interesting to note the ironic parallel between Godot's seemingly indifferent attitude towards Estragon and Vladimir and the personal God's love for man which is alleged "with some exceptions for reasons unknown but time will tell". God's character is obscure. From what Estragon and Vladimir say about the reasons for Godot's delay in answering their request, there is the inkling that Godot may have done it deliberately. And Godot will punish Vladimir and Estragon if they dare to drop him. As hinted by the play, it is questionable whether God is benevolent, and really cares for man.

Vladimir and Estragon signify humanity. Vladimir, in a rare instance of philosophical reflection, says to Estragon that "at this place, at this moment of time, all mankind is us, whether we like it or not". Their predicament is man's predicament. Man wants to ask God for help. But God is obscure, and man does not know what to ask God for, just like Vladimir and Estragon whose supplication to Godot is like a prayer but is "vague".

Vladimir and Estragon's dilemma is man's dilemma. There is the human

paradox. Man yearns for God. But he cannot find Him. Sometimes he is so disheartened that he wants to give up the hope. Yet authentically he still needs it to live. He longs to be "saved".

However, if hope in God is a hopeless and futile endeavour, and if the passing of time suggests nothing save simple boredom, monotony, absurdity and meaninglessness, just as waiting for Godot is a ridiculous enterprise, then the portrayal of human existence in Waiting For Godot is indeed too dark.

The character and existence of God are being challenged. Beckett leaves the play with a note of suppressed grief. He sees man in his helpless and perplexed state. He sees the tragic paradox of the divine hope. He cannot resolve it.

But God is here. And we know concretely He does care.

"God shows his love for us in that while we were yet sinners Christ died for us." (Romans 5:8)

Christ died. He also rose from death. He is still living today.

We need not wait any longer. ☐

# SERVICE FOR NEW STUDENTS

The new student reception (NSR) subcommittee of our Fellowship has been set up this year to provide free assistance for prospective high school and university students who will be coming to Winnipeg to study this fall. Our voluntary services include reception and providing temporary accommodation upon arrival in Winnipeg, and also providing information and help concerning housing and academic registration.

It is our intention to help both Christian and non-Christian friends alike. Please feel free to write to us

Person to contact: Joseph Law,  
(Chairman, NSR subcommittee)  
17B-1430 Pembina Highway,  
Winnipeg, Manitoba, Canada,  
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Telephone: 452-6746 (area code 204)

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# THE WORLD DIDN'T RECOGNIZE

Before anything else existed,  
there was Christ,  
with God.

He has always been alive  
and is himself God.

He created everything there is --  
nothing exists that he didn't make.

Eternal life is in him,  
and this life gives light to all mankind.

His life is the light  
that shines through the darkness --  
and the darkness can never extinguish it.

But although he made the world,  
the world didn't recognize him  
when he came.

Even in his own land  
and among his own people,  
the Jews,  
he was not accepted.

Only a few would welcome  
and receive him.

But to all who received him,  
he gave the right to become children of God.

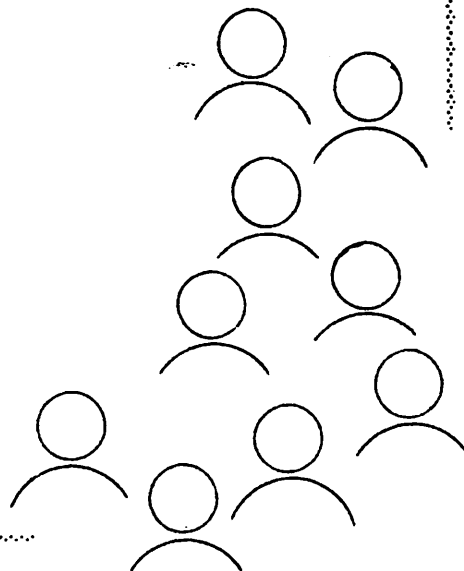
All they needed to do was  
to trust him to save them.

All those who believe this are reborn! --  
not a physical rebirth  
resulting from human passion or plan --  
but from the will of God.

And Christ  
became a human being,  
and lived here on earth  
among us  
and was full of loving forgiveness  
and truth.

And some of us  
have seen his glory --  
the glory of the only Son  
of the heavenly Father!

( From John chapter 1, Living Bible )



# PUTTING CHRISTIAN FAITH ON THE LINE

FROM HIS MAGAZINE (APRIL 1974 )  
REPRINTED WITH PERMISSION

- Erwin Lutzer -

British philosopher Antony Flew (author of God and Philosophy) had just completed his defense of atheism at a special gathering at Marquette University. During the question period which followed, he asked persistently, "What would have to happen before you ceased believing in God? What evidence would you accept as counting against God's existence?"

No one seemed prepared to accept the challenge. After all, most of us were taught to believe in God regardless of what has or has not happened in the world (remember that line about God being our refuge and strength though the earth be removed and the mountains be carried into the depths of the sea?).

Flew's reasoning was clear: if there was no place at which our faith could be tested -- if we were not willing to specify a point at which our belief could be falsified, then our belief is compatible with anything and everything. From the standpoint of modern analytical philosophy such a belief is meaningless to humankind.

If we dismiss in advance any evidence that would count against our be-

lief in God we are close-minded and hopelessly prejudiced. We are like the man who thought he was dead. Nothing could count against his death syndrome. His doctor spent several weeks convincing him that dead men don't bleed. When the patient had sufficiently learned that fact, the doctor pushed a needle into his arm. The man gasped and then blurted, "Wow! Dead men do bleed!" No evidence could be used to falsify his position. Similarly, Christians who do not offer a point where their belief can be falsified remove themselves from any point of attack. They preclude the possibility of being mistaken.

## Point of Falsification

But just when it seemed that atheism had won the day someone in the crowd had the presence of mind to ask: "Suppose you were in a time machine and could go back two thousand years and a Jew by the name of Paul were to say, 'If Christ is not raised from the dead we will stop all of our assertions about God' would that not meet your criterion for a point where belief in God could be falsified?"



Flew's reply: "Yes, it would. Historic Christianity has provided a point where its faith can be falsified." Of course he quickly added that he did not believe in the resurrection. And it became clear that his reasons were philosophical (the assumption that miracles could not occur) rather than historical. But he did admit that historic Christianity provides a point at which its beliefs can be tested -- or more accurately -- falsified. If it could be proved that the resurrection did not occur, Christianity would collapse.

In denying, however, the possibility of miracles, Flew committed the same philosophical error that he had accused Christians of. He did not permit any evidence to stand which would validate belief in God. While some Christians will not allow any evidence to count against their faith in God, Flew does not allow any evidence to count for belief in God. All evidence of Christ's authority (claims to deity, resurrection, etc.) were summarily dismissed as impossible. Given such prejudice, there are no facts that could convince Flew that belief in God has any basis.

In his book God and Philosophy he states clearly that there is no way that a revelation from God can be authenticated. A miracle might simply be a peculiar natural occurrence which has not yet been understood. Furthermore, even if it were of divine origin, there would be no way to identify it as such. Since the gods of Greece were men, it was possible to predict what they might do; not so the God of Abraham, Isaac and Jacob. He adds, "Our situation would be transformed if we were able to depend on either revelation or natural theology for assistance in identifying possible overriding." But since no initial revelation can occur, there is no possibility of having one revelation confirm another.

Put simply: if a revelatory principle did arise which would be used to verify a given revelation, that principle would in turn have to be verified by another revelation and it by another

'ad infinitum'. Given this assumption, Flew has cut himself off from the possibility of discovering a revelation from God. His atheism can never be falsified.

There is a striking parallel to this in the Gospels. Christ said that in hades a rich man cried to God:

"Then I beg you, father, to send him (Abraham) to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment." And when Abraham replied that they had Moses and the prophets, the rich man pleaded, "No, father Abraham; but if some one goes to them from the dead, they will repent." But Abraham replied, "If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead" (Luke 16:19-31).

#### The Heart Rules

Resurrections are not sufficient to convince those who have decided that a revelation from God is impossible. No evidence can enter the closed world of a person who is determined to live a life without confronting whatever god or gods there be. The mind is able to reject ideas which disagree with the heart. Those whose minds have been made up are not easily swayed with the facts.

Yet the historical evidence for the resurrection of Christ is more than sufficient for those who have no prejudice against the possibility of miracles, or those who are prepared to face the moral demands that God's existence might entail. God's revelation in Christ carries its own authentication. Through critical research we can demonstrate that 1) Christ did claim to be God; 2) he performed miracles to substantiate his claim; and 3) he predicted that he would rise from the dead as a sign to the world.

These facts distinguish Christ's resurrection from others who are reported to have been raised (e.g., Lazarus). The facticity of the New Testament documents is powerful enough to lead us to a divine Christ whose claim cannot be easily dismissed. In fact, no one can look carefully at

the New Testament without being forced into a personal decision -- either to believe that Christ was who he claimed to be, or else to find some reason why he could not be God incarnate. At any rate, the historical evidence cannot be faulted. (See The New Testament Documents: Are They Reliable? by F.F. Bruce and History and Christianity by John Warwick Montgomery.)

#### Historical Basis

Some of the implications are obvious. First, our faith is not based on a contentless mysticism. We need not be Christians merely because we feel better inside, or because we have had an emotional religious experience at the time of our conversion. God entered history at a specific time and place and certain events took place. If Christ was not raised, it really doesn't matter how loudly we sing, "He lives within my heart." In Christianity the historical facts are primary.

Second, the basis of our faith (unlike the non-historical faith of Eastern religions) is open to investigation. In Christ's parable in the Sermon on the Mount, the man who built his house upon the sand and the one who built his house upon the rock both felt the same on a beautiful sunny afternoon. A psychological analysis could not have proven which one lived in the better house. There was only one method that could resolve the question as to which man was prepared for the storm -- an empirical investigation of the foundation. Without this, the

dispute could never be settled.

Christianity is willing to put its evidence in the market place of ideas. The basis of Christianity can be checked out independently of a subjective experience. We can say more than "believe it because it has worked for me," we can encourage others to investigate the claims of Christ for themselves.

The resurrection is the only sign Christ promised to the world (Matthew 12:38-40). An agnostic said to me, "If God is up there, why doesn't he do something?" In the resurrection, God answers "I already have." But if the natural man refuses to believe even if one should rise from the dead, then he will yet remain in his sins. The problem then is not one of evidence, but rather one of the human will. The natural man who refuses Christ's credentials is gambling his soul on the hope that God was wrong, for if he was right (as the evidence compels us to admit) then those who reject him have the wrath of God abiding on them.

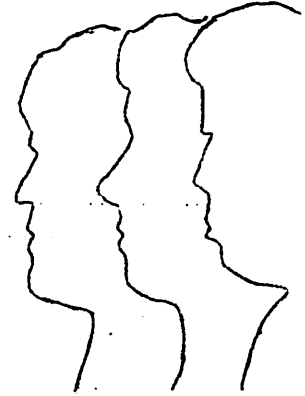
The bodily resurrection of Christ is indeed the cornerstone of Christianity. Upon this fact Christianity stands or falls. It is evidence that God was in Christ reconciling the world unto himself. If true, it is the best news ever known; if false, we are still in our sins. As Flew says, historic Christianity does offer a point where its belief can be falsified. And we might add that without a naturalistic bias the resurrection provides positive verification as well. □

#### EASTERN CANADA CHINESE CHRISTIAN YOUTH WINTER CONFERENCE 1974 (ECCCYWC 74)

++ Evangelistic ++ Non-denominational ++

December 30th 74 - January 4th 75  
Trinity College School, Port Hope, Ontario  
"Once I heard, but now I see" (Job 42:5)  
Speakers: Rev. Moses Chow, Rev. Thomas Wang  
Contact: Planning Committee,  
P.O. Box 781,  
Waterloo,  
Ontario,  
Canada N2J 4G2

# SO NIXON RESIGNED



- Lai -

On August 9th, at 11:45 a.m. Washington time, President Nixon formally handed in his statement of resignation. Fifteen minutes later, Mr. Ford was sworn in as the 38th president of the United States.

Whether the resignation of Richard Nixon is a personal sacrifice on his part for the good of the United States or just an attempt to bargain for immunity is still a matter of speculation. The response of the American people towards Nixon's dishonesty is striking. Many condemning fingers are pointing at Nixon because he lied to the American people. Though he described his dishonesty as a faulty judgement, the fact remains that he told lies publicly. According to the Canadian Broadcasting Corporation, a recent opinion poll taken in the States suggested that about 55% of the people did not want the Watergate Cover-up be further investigated or to have Nixon prosecuted, while some 40% of the people insisted that Nixon should be prosecuted just as any other American citizen would be.

So Nixon lied and now resigned. But who has not lied in his life?

While seeing all these condemning fingers pointing at Nixon, one cannot help but recall the woman who was caught in the act of adultery and brought before Jesus. (John 8)

The angry crowd said to Jesus, "Teacher, this woman has been caught in adultery, in the very act. Now in the Law Moses commanded us to stone such women; what then do you say?"

"He who is without sin, let him be the first to throw a stone at her," replied Jesus.

When the crowd heard it, they began to leave one by one until all were gone.

Then Jesus said to the woman, "Woman, where are they? Did no one condemn you?"

"No one, Lord."

"Neither do I condemn you; go your way; from now on sin no more," answered Jesus.

The above event illustrates the fact that often when we condemn others, we are actually putting ourselves under judgement. Like Nixon, we all have lied at some time of our lives. The Bible makes it very clear that we all have sinned and fallen short of the glory of God (Romans 3:23) and that the wages of sin is death but the free gift of God is eternal life in Christ Jesus (Romans 6:23).

We condemned Nixon.  
So Nixon resigned.

What would you do about your lies before they catch up with you? ☐



# ARE WE WILLING?

Chris

And so when they had come together, they were asking Him, saying,

"Lord, is it at this time You are restoring the kingdom to Israel?"

He said to them,

"It is not for you to know times or epochs which the Father has fixed by His own authority; but you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

- Acts 1:6-8 -

About two thousand years ago, the Israelites were under the rule of the Romans. The Israelites greatly resented their underprivileged existence. They wanted a political revolution by which the reign of the Romans could be overthrown. They were looking forward to the emergence of a political leader.

It was at that time that a man named Jesus distinguished himself by his teaching, his noble way of life and his claim to be the Messiah for whom most Jews were waiting to come. He had a small group of followers whom he instructed extensively about the kingdom of God. It was that group of people who were gathering around him and asked, "Lord, is it at this time You are restoring the kingdom to Israel?"

Jesus had died on the cross about forty days prior to that occasion when the group of followers, commonly known as the apostles, gathered around him. He had also demonstrated to them that he was what he had claimed himself to be -- the Messiah -- by his bodily resurrection. Then after that he had appeared to them on many occasions. He had eaten with them and talked with them. At the time of crucifixion, all but a few of the apostles deserted him for the reason that apparently he could not be the Messiah they were looking for. After his resurrection, however, they came to understand that he was indeed the Messiah. Jesus had conquered death and in so doing had proven his deity. They had found the Messiah. Their big concern then was when the kingdom of Israel would be restored to them.

To their great disappointment, they were told that it was none of their business to know when the power of the Romans would be overthrown. Their hope for a political revolution was finished. It is easy to imagine how the apostles had felt. Their hope to restore Israel was enlightened when they discovered a leader in Jesus. Their hope was extinguished when Jesus was crucified. It was refreshed when Jesus appeared in resurrected form,

but it finally burst when Jesus told them he was not to overthrow the Romans.

However, Jesus had something in mind for them. He had a greater mission for them to accomplish, "You shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." They were called upon to witness what they had seen and learned. They were to tell the world that the Messiah was in their land.

Jesus promised them the power to do what they were assigned to do, "You shall receive power when the Holy Spirit has come upon you." Indeed, as recorded in the Bible, the apostles received the Holy Spirit on the Day of Pentecost. Their lives were transformed. They went preaching everywhere, first in Jerusalem, then in Judea and Samaria and then even in North Africa and Spain. They did what Jesus had told them to do.

Many of us Christians are filled with ideas about our lives. We know from our experiences that Jesus is God. And Jesus can do all things. Hence He is asked of numerous wishes. He has often become the benevolent God who bestows blessings in this life and who will grant eternal happy living in the life to come. We have often lost sight of what Jesus wants us to be as individuals. Like the apostles who were obsessed with their idea of a kingdom, we are often blinded by our pursuit of earthly things: fortune, fame, good career to name a few. Yet we, like the apostles, would often discover that what we think is the best is quite different from what Jesus has in store for us. The apostles thought of a new kingdom by way of a political revolution. Jesus wanted them to spread a gospel which could revolutionize individuals' lives. The apostles were called to be Jesus' witnesses and so are we as Christians. Jesus promised them power from the Holy Spirit. Likewise we have been given power from the Holy Spirit to be His effective witnesses. The apostles did a great job

in spreading the gospel which changed the lives of millions. We will be able to do the same for Jesus. The question is whether we recognize His plan for us, whether we would give up our own ideas, and whether we are willing to be His obedient servants. □

## OFFSET MACHINE

In April, the members of The Winnipeg Chinese Christian Fellowship had made the decision to purchase an offset printing machine for The Fountain to meet the urgent need for further improvement and expansion. The machine cost about 8,000 Canadian dollars and was expected to be bought by September.

In the last issue of The Fountain, we have informed our readers of the sudden move made by the machine company to raise the price of the machine by 16% starting from the end of June. We were then faced with the two alternatives of whether to wait till we have obtained the full fund (which now amounts to over 9,000 dollars) and then place the order, or to order the machine before the end of June and pay the original \$8,000 within 90 days, that is, before the end of September. We shared with our readers that after praying together before the Lord, the co-workers of The Fountain felt that they should trust the Lord totally for His provision. We ordered the machine at the end of June and we will pay the 8,000 dollars by the end of September.

At present we have received from brothers and sisters offerings of about \$2,000 for the machine fund. We trust that the Lord will provide. We need continued prayer support from brothers and sisters in this matter.



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# YOUR DECISION

剪寄之頁

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AGE 年齡	10-20 <input type="checkbox"/> 21+ <input type="checkbox"/>	Occupation 職業	

- ☐ 我不是基督徒，但希望進一步認識基督的真理。請與我通信。  
I am not a Christian, but I want to know more about Jesus Christ. Please correspond with me.
- ☐ 讀此刊後，心受感動。我願意信耶穌，接受祂為我的救主。請為我禱告。  
My heart is moved after reading this magazine and I would like to receive Jesus Christ as my Lord and Saviour. Please pray for me.
- ☐ 我是基督徒，讀此刊後，心中受主愛的激勵，願將自己完全奉獻給主，求主帶領我一生。請為我禱告。  
I am a Christian. I would like to dedicate my life to Jesus Christ and trust that He has a plan for my future. Please pray for me.
- ☐ 我是基督徒，但曾冷淡，現願將自己再次奉獻給主。請為我禱告。  
I am a Christian, but have turned away from God. After reading this magazine I would like to rededicate myself to the Lord. Please pray for me.
- ☐ 我是基督徒，樂意在此事工上有份。  
I am a Christian, and would like to support this work of God.
- 附上獻金 \_\_\_\_\_ 元為「泉源」之用 ☐ 印刷機獻金。  
Enclosed is \$\_\_\_\_\_ for ☐ Fountain General Fund. ☐ Offset Machine Fund.  
(支票收款人應為：The Fountain. Please make cheque payable to The Fountain.)
- ☐ 請寄「寄」(「泉源」文選第一集) 本給我。(地址如後)  
Please send me \_\_\_\_\_ copies of "To You".
- ☐ 請按期贈閱「泉源」 本。(地址如後)  
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